

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

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**The Sower**

Thomas Nelson & Sons

*“Whatsoever a man soweth, that shall he also reap”*

(See article page 114)

## THE DRAMA OF LIFE

By ELDER RULON S. WELLS

OF THE FIRST COUNCIL OF THE SEVENTY

SHAKESPEARE tells us that "all the world's a stage, and all the men and women merely players." It is a wonderful thing that is taking place before our very eyes. This drama is one of great importance to every man, woman and child.

There was a prologue to this drama, enacted in heaven before the foundations of this earth were laid. In this prologue the purpose of the Almighty with reference to His sons and daughters who had been begotten of Him in the spirit before the world was made, was vividly portrayed—unfolding the divine plan of life and salvation—greatly to the delight of His children, especially those great and noble ones of that primeval day, the morning stars. Their hearts were filled with joy and gladness and they sang together in a mighty chorus and shouted for joy. That we were begotten of God in the spirit and that just such a prologue was enacted is clearly indicated in holy writ:



ELDER WELLS

And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord. (Genesis 4 : 1.)

From this we may readily conclude that all children born to earthly parents are gotten from the Lord and that earthly fathers and mothers are the divinely appointed guardians of God's children, for He is the Father of our spirits and is appropriately addressed when we approach Him in prayer as "Our Father in heaven."

Again :

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence ; shall we not much rather be in subjection unto the Father of Spirits, and live ? (Hebrews 12 : 9.)

And again :

Where wast thou when I laid the foundations of the earth ? declare, if thou hast understanding. . . .

When the morning stars sang together, and all the sons of God shouted for joy ? (Job 38 : 4, 7.)

A fuller and more complete presentation of this prologue is set forth in the Book of Abraham (Pearl of Great Price) 3 : 22-28.

No wonder that there was rejoicing in heaven among the children of God upon hearing this marvellous proclamation. Those who kept their first estate were to be added upon. There was to be added to their immortal spirits these bodies of flesh and bones. All who now live upon this earth or ever have lived

or shall live upon it are they who kept their first estate in the spirit world before the foundations of the earth were laid and are now to be given the opportunity of proving their fitness for celestial glory. To this end they are given the span of human life—a period of probation—to “prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” All things whatsoever the Lord shall command are embodied in the Gospel of Jesus Christ. If they keep their second estate, or, in other words, obey the Gospel of Jesus Christ in this probationary period, “they shall have glory added upon their heads for ever and ever.”

### Free Agency

IN this beautiful discourse Elder Wells shows the vital place of free agency in the great drama of life. The doctrine of personal responsibility is an important part of Mormon theology. “Whatsoever a man soweth, that shall he also reap”—not only in this earthly life but throughout eternity.

It was Horace Bushnell who expressed the thought: “We are punished, not for our sins, but by our sins; we are rewarded, not for our virtue, but by our virtue.”

This week's *Star* cover presents *The Souver*, by George Soper, one of Nelson's collection of Bible pictures, London.

For a wise and glorious purpose  
Thou hast placed me here on earth :  
And withheld the recollection  
Of my former friends and birth.

The first act of this great drama was performed in the Garden of Eden. Among the features of that act, our eyes were to be opened. The recollection of our previous existence was withheld from us. We were to be agents unto ourselves, and the peculiar part that each one of us had to play should be selected by ourselves. We had our free agency to act whatever part we would in the unfolding of this great drama. But before this could take place our eyes had to be opened; we had to receive the light, even the light of Christ, that enabled us to know good from evil, as we read in the Book of Mormon, Moroni 7: 16:

For behold, the Spirit of Christ is given to every man, that he may know good from evil.

That having been given to us, we were under obligation to walk in the light. Simultaneously with that experience came also the opposition which needs to be set up in order that we might be tried. How could we be tried unless there was opposition? So Satan came also with his vile temptations endeavouring to lead men and women away from God. Therein lies the whole purpose of human life and experience as it has to do with our lives. Every one of us must act our own part upon this stage.

There are many acts that have been provided. Each one may be designated as a dispensation of God's providence among the children of men. They have been accompanied by an outpouring, a dispensation of God's goodness to His children in the effort to bring us back to Him. The great hero, the great leader, the great captain of all these various dispensations is and always has been the first born of all the children of God, and the only-begotten of the Father in the flesh, namely, our Lord and Saviour, Jesus Christ.



God has raised up mighty prophets to usher in these various dispensations.

How grateful, then, we ought to be that the Lord has not left us in darkness. He has enlightened our minds through the Spirit of Christ. He has given us our free agency, and whether or not we shall play our part well depends entirely upon us as individuals, and no one can escape from performing his own part.

We have been favoured in being permitted to live in the closing act of that great drama, ushered in by that great latter-day prophet, Joseph Smith. It is the final act upon this earth, warning mankind of the promises made of old to the prophets that have been before, the promises that have been made to the patriarchs, Abraham, Isaac and Jacob, the promises that have been made through all the ages, the different dispensations of God's providence to us. The climax of this last act will be the second advent of our Lord when He comes to reign upon the earth for a thousand years—when He shall appear in the clouds of glory ushering in the great millennial reign of peace.

**A**RE we acting our parts well? The Lord is proving us, and to what end? That we might inherit eternal life, for we are living in this last dispensation, and shortly the curtain will fall and what then? What shall become of us? Where shall we be? Some will be exalted into the celestial kingdom of God. Some will be in the terrestrial kingdom; others in the telestial kingdom. A few, I hope very few, shall fail utterly and be numbered among the sons of perdition.

One distinguishing feature of this drama of life is that every man can act in it according to his own will. He can make of himself a hero or a villain of the deepest die. He can make of himself a valiant servant of the Lord, a worthy child of God. No matter what positions or roles he may be called upon to enact, even the least of us can attain to the highest degree if he acts his part well.

Then ought we not to appreciate the great value of this Gospel, and the great value of the revelations, the dispensations of God's providence to us, wherein the truth has been made known to us? But alas! the indifference of mankind toward the truth—they do not seek to know what that truth is. The Lord wants us to know the truth. He said: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me," and of course of His work.

We ought to love the truth and seek to know it. It should be the ambition of every man. We sing about it:

O say what is truth, 'tis the brightest prize  
To which mortals or gods can aspire;  
Go search in the depths where it glittering lies,  
Or ascend in pursuit to the loftiest skies;  
'Tis an aim for the noblest desire.

Let us then seek to know the truth, and it will make us free. Let us search the scriptures, the volume of God's dealings with mankind; His revelations to this generation, found in the Doctrine and Covenants.—(Adapted from a sermon delivered at the 106th semi-annual conference of the Church in the Salt Lake Tabernacle.)

## MORMONISM IN SHEFFIELD CLUBS

*By Elder George E. Astle*

**T**HE business of our elders' meeting was finished. Four of us missionaries gathered in a circle in our Sheffield lodge, and with bowed heads called upon the Lord in benediction. We asked that our plans might be realized, that we might have the opportunity of declaring our message before a group of men whom we had never met. They knew nothing of us. We knew the address of their club room. That was all.

### About Toc H

DURING recent months Latter-day Saint elders and their message have been welcomed by Toc H branches throughout Britain. Toc H (derived from "Talbot House") was founded amidst the thunder of the Great War in an upper room in Poperinghe, the nearest habitable town behind the battle-torn Ypres (Belgium) December, 1915, by Padre Neville Talbot (today Bishop of Pretoria) and Philip Clayton. Its motto is: "All rank abandon ye who enter here"; its members' purpose is: "To challenge their generation to seek in all things the mind of Christ." Toc H has 1000 branches.

His Majesty, King Edward VIII was established as patron of Toc H when Prince of Wales. Among the presidents of Toc H are Lord Baden-Powell, Prime Minister Stanley Baldwin and the Archbishop of Canterbury.

In this short article a Latter-day Saint elder recounts some of his experiences with this organization.

Then we proceeded on our way, soon arriving at the estate of the Bishop of Sheffield. We entered through the large iron gate and walked up the driveway alongside the white brick mansion of the Bishop, bordered by shrubbery and lawns and gardens. Silhouetted against the starry sky in the rear was famous Row Woods.

Adjoining the home was the meeting hall which the Bishop had donated to the Southey Green branch of Toc H. We entered. It was a few minutes before meeting time that night (January 8). Only one member had arrived. We introduced ourselves as Latter-day Saint missionaries from America—Elders George W. Shupe, Vernon A. Cooley, Willard L. Fullmer and George E. Astle. The gentleman greeted us and assured us that they always welcomed to their meetings any one who had a desire to do good for mankind.

As each of the club members arrived we were introduced, and when the chairman, Mr. Redge Hullie, opened the meeting he invited us to join in with them. After they completed their preliminary business, he asked us to tell them something of the land from which we had come and of our beliefs. I was called upon first. I began by telling some of my experiences with the Blackfoot Red Indians at Fort Hall reservation in Idaho. Then I explained the origin of the

American Redman. I related the Book of Mormon story of the Prophet Lehi and his family leaving Jerusalem about 600 B.C. and how they crossed the waters to a land in what is now South America. Then I showed how part of Lehi's descendants were

cursed with brown skins because of their wickedness, and that the Red Indians are their posterity.

But that was not enough. They requested more about Mormonism. Consequently Elder Shupe responded with a short discourse on the origin of the restored Church of Jesus Christ. He told the story of Joseph Smith's heavenly visions, how the Book of Mormon plates were delivered to him by the Angel Moroni and how the keys for the Priesthood were restored to him by John the Baptist and Peter, James and John.

After his remarks Elder Cooley was invited to explain more. He treated some of Joseph Smith's prophecies, pointing out how he predicted the American Civil war and the place of its outbreak 28 years before it occurred.

During the meeting tea and biscuits were served. We cordially refused the proffered tea. That gesture opened a discussion on the Latter-day Saint Word of Wisdom.

When the meeting came to a close the lights were turned out. In the glow of candles the chairman arose and offered a prayer that thrilled us to the very core. Among his words were these: "We thank thee, O God, that thou hast made it known to us this night that Thou art revealing to Thy children from time to time more about Thy Kingdom, and we realize that Thou hast much more to reveal to man."

Then we passed out several pamphlets and three copies of the Book of Mormon. The vice-chairman asked us for one to pass around to all the members.

We were invited to return to their meeting the following week and continue with our discourse on Mormonism. In addition, the chairman asked us to attend the general meeting of Toc H clubs in Sheffield area at headquarters a fortnight from then.

Since that first meeting I completed my labours in Sheffield, but the three other brethren attended and have written me of wonderful receptions. Both at the second meeting in Sonthey Green and at two more meetings at headquarters they distributed additional pamphlets and copies of the Book of Mormon. At headquarters they were invited to give lectures at any branch they desired in Sheffield area. They have been asked to homes of some of the members, and while at the home of the chairman Elder Shupe was told by Mrs. Hullie that she would like the elders to lecture on Mormonism at a future date before the Sisterhood of Sonthey Green, a women's organization of which she was secretary.

Out of that first humble contact with Sonthey Green Toc H club that night many friendships have been made; many persons have received the message of Mormonism. "The Lord moves in a mysterious way His wonders to perform."

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### DISTRICT CONFERENCE NOTICES

PRESIDENT JOSEPH F. MERRILL and President Joseph J. Cannon will be principal speakers at Bristol district conference in Cooperative hall, Castlegreen, Bristol Sunday, February 23. Sessions will commence at 11 a.m., 2:30 and 6 p.m.

Liverpool district conference will convene at Burnley branch chapel, Rose Grove, Burnley Sunday, March 1, sessions beginning at 11 a.m., 2:30 and 6 p.m.

Saturday evening programmes will precede both conferences.



## RESPECT FOR AUTHORITY

ONE of the most fundamental principles of successful government, church or civil, is respect for authority. It is absolutely necessary in any plan in which people hope to live together in peace and harmony. In civil government constituted authority is empowered to enforce respect for its rights and decrees. This is necessary for the good of society. Without it chaos would prevail.

Latter-day Saints are taught to have respect for civil authorities. The Twelfth Article of Faith commits us definitely to such an attitude: "We believe in being subject to Kings, Presidents, Rulers and Magistrates, in obeying, honouring and sustaining the law."

In Church government respect for authority is no less important and necessary. In our Church this is especially true. The authority of this Church is God's authority. The fact that it has been delegated to man in no way lessens the respect due to it. Respect cannot be enforced. It can only be established and maintained through education, understanding and love of the work of the Lord. Respect for authorities of the Church as represented by its leaders—General, Stake, Ward and Mission—has been one of the greatest factors in its development and progress. If it were not forthcoming, disorder, lack of unity and disintegration would result.

Respect for authority is an indication of loyalty, of acceptance, of faith and obedience, all necessary attributes of good citizenship and consistent membership in any government or church. Latter-day Saints should be outstanding in showing examples of respect for and loyalty to authority.

Our children should be taught in the home and in our organizations respect for all authority of our Father in Heaven as represented by those who are called to places of responsibility in His Church.—(From *The Improvement Era*.)

## SCIENCE AND ETERNITY

AS a scientist, and associated with science all my manhood days, I am prepared to say this, that we have found nothing that can be destroyed. . . . I cannot conceive that God would make an arrangement whereby nothing can be destroyed except the greatest thing of all that He has created—the soul of man. To me, it would be absolutely without reason for God to destroy the soul of man and permit everything else in the universe to go on forever. . . . If the spirit does not go on, then this is the only exception in all of the things known to science and to the human brain. When people who are in doubtful frames of mind seek me concerning eternity, I merely turn the tables and say, "The job is yours. You prove to me that man does not live after death, and if you can do that you can prove the only exception known in all the world."—DR. FREDERICK J. PACK.

THURSDAY, FEBRUARY 20, 1936

EDITORIAL

CAN THE DEAD BE SAVED?

IT would be interesting to know the thoughts of those who read the above question. Some there are (we hope their number is small) who will think the question is absurd, for death is the end of the individual. There are others who believe that to die without true religion is to become eternally lost. Some there are who will be surprised at the question and wonder what it means. But many of our readers will have a ready affirmative answer. And, of course, among the readers there will be some agnostics—those who do not know.

The correct answer to this question is found clearly explained in a full statement of why the Latter-day Saints build temples. With them a temple is not a house of public worship, but a sacred edifice where religious rites are solemnly performed both for the living and for the dead, these rites for the dead being necessary for their salvation, particularly if they died without the Gospel. So the correct answer to our question is "Yes, the dead can be saved."

Our readers may remember that in last week's issue of this magazine we pointed out that man is an immortal personal being, so-called death being only relatively a more or less temporary separation of the never-dying spirit and the mortal body. But in the resurrection, which comes to every dead person, the spirit and the body will be reunited, the body undergoing a change which makes it immortal. Hence a never-ending life beyond the grave, part of it being in a disembodied state, awaits every person who has lived, or will live, upon the earth. This being a fact, it is only natural to ask how salvation can come to a person who died in unbelief. We must keep in mind that the resurrection will be universal, just as death is. But the resurrection does not insure being saved in the presence of God. To receive this priceless blessing is certainly to be saved—to get salvation.

And so we affirm that salvation is a possibility for those who die without having heard the Gospel and will be a reality with many of them. And yet the Christian world, outside of the Church of Jesus Christ of Latter-day Saints, know nothing of this glorious doctrine of salvation for the dead. The Apostle Paul, however, knew about it and taught it, as witness: "Else what shall they do which are baptized for the dead, if the dead



rise not at all? Why are they then baptized for the dead?" (1 Corinthians 15: 29.) And the other apostles also understood this doctrine. Peter, the chief Apostle, wrote: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4: 6.)

Of course, Peter knew that the disembodied Christ, between His death and resurrection, had gone and preached to imprisoned spirits, for he wrote: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and *preached unto the spirits in prison*; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah." (1 Peter 3: 18-20.)

That during the interval spoken of—between His death and resurrection—Christ had not been to the heavenly dwelling place of His Father is proved by His words to Mary near the tomb shortly after His resurrection when she was about to embrace Him: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20: 17.)

"In view of scriptural affirmation that the disembodied Christ did visit and minister among the spirits who had been disobedient, and who, because of unpardoned sin, were still held in duress, it is pertinent to enquire as to the scope and object of our Saviour's ministry among them. . . . To them came the Redeemer to preach, not to further condemn, to open the way that led to light, not to intensify the darkness of despair in which they languished. Had not that visit of deliverance been long predicted?" (See Isaiah 24: 22; 42: 67.)

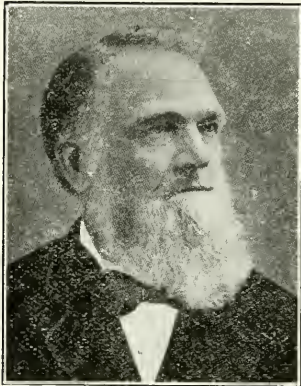
A characteristic belief of the Latter-day Saints is that between death and the resurrection the spirits of the departed who did not accept the Gospel in mortality will be given a chance in the spirit world, where preaching of the Word is going on energetically all the time. Many will be converted and in the great day of judgment after the resurrection will be found worthy of varying degrees of exaltation in the kingdom of God. But the conditions for salvation must be fulfilled. Vicarious temple ordinances must be performed on earth for them. Among these is baptism by immersion in water. So at the present time the seven temples of the Latter-day Saints are kept very busy with this vicarious work. The repentant spirits of the dead for whom this work is done will find to their infinite joy that the gates of heaven are open to them when they are worthy to enter. How much better, however, to accept the Gospel in mortality and enjoy its blessings now without waiting a long, indefinite time in the spirit world. "Do it now" is always a wise motto to observe when the objective is worth-while. Delays are dangerous. Negligence is sinful.—JOSEPH F. MERRILL,

## THIS WEEK IN MORMON HISTORY

### The First British Journey To The Rocky Mountains

EDITOR'S NOTE: No other people in modern times have a history more replete with fascinating stories of devotion, trial and sacrifice than the Latter-day Saints. The *Millennial Star* begins with this issue a series of articles presenting some of these faith-promoting incidents that have accompanied the progress of the Church—events whose anniversaries fall during the week. Here is the narrative of the journey of the first British saints bound for the Rocky Mountains.

THE high sails of the *Carnatic* caught the breath of a February breeze and the vessel slipped away from Liverpool's quayside and into the flow of the murky Mersey river. A voyage that was to go down in history had begun. It was the first journey of a group of British Latter-day Saints bound for the Rocky Mountains, where a year before the Mormon Pioneers had founded a home in the desert under the leadership of President Brigham Young.



FRANKLIN D. RICHARDS

True, previous companies of converts had left Britain's shores. The Church had been organized in Britain for more than a decade and many had left their homeland to join the leaders in Missouri or Illinois. But when the *Carnatic* launched February 20, 1848 with a group of 120 Latter-day Saints under the leadership of Elder Franklin D. Richards, then but 26 years of age, it was the commencement of the first journey from these Isles that had for its destination Salt Lake valley. The course went by boat from Liverpool to New Orleans and up the Mississippi and Missouri rivers to Winter Quarters

(the fare being approximately £10 per person), and thence 1500 miles across desolate Plains and through rugged mountains by wagon or foot.

More significant, perhaps, than the historical import of those saints' journey are the incidents on the way that bring out their sacrifices and devotion for the Gospel they accepted. Scattered all along their route are experiences, the stories of which remain as monuments to a tried people whose moral faith and fibre were the very expression of integrity and courage.

Elder Richards was completing one of the nine missions he fulfilled for the Church during his life—each without purse or scrip. In a letter to the *Millennial Star* (July 1, 1848), he described how the saints gained the respect of the ship's captain, William McKenzie, during the three months' voyage to New Orleans:

We had our regular hours for prayer also meetings on the Sab-

bath. . . . The captain, upon finding us diligent to observe good order, laid aside the rigid formality of ship rules and granted us every comfort and convenience that we could enjoy. . . . When I had become so reduced (ill) as to be unable to dress and go on deck alone, he offered me his own berth and state room. . . . When I was ready to pay for these distinguished favours, his charge was "an interest in my prayers that he and his might be gathered with us into the Kingdom of God."

During the voyage Father James Young died from a cramp. His body was wrapped in heavy canvas, a weight of stone coal was tied to the feet and then his friends and loved ones watched it sink down into the ocean's depths.

At Winter Quarters the British saints joined the season's last company bound for Salt Lake valley. It was under the direction of President Willard Richards of the First Presidency.

Many women and children walked the entire journey. There was a dearth of food for cattle; feed along the Pioneer trail had been consumed by earlier companies. A number of cattle died from drinking alkali, and sometimes milk cows and yearlings were yoked up to the canvas-covered wagons.

Elder Richards wrote in his diary an experience with Red Indians:

As we approached the Indian town of Cheyenne, the inhabitants (Sioux) sent out a detachment of horsemen to meet us; we thought this meant death and destruction of our company, as the savages lined up on each side of our wagons; but they took us where we found grass for our cattle, and conducted us safely through and beyond their town for a distance of about a mile west.

President Brigham Young had said: "It is better to feed the Redman than to fight him." That was the code of the Mormon Pioneer.

The company arrived in Salt Lake City October 19, 1848. Land in the valley was parceled out by the Church leaders, and British emigrants joined their brethren in founding an empire in the desert. Since those Pioneer days approximately 100,000 British Latter-day Saints have helped to build the West.

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### Other Anniversaries This Week

**February 22**—Birthday anniversary of Apostle Ezra T. Benson, member of the first company of Mormon Pioneers to enter Salt Lake valley (July 24, 1847). He also served in the British mission presidency (1856-57). Born February 22, 1811 at Mendon, Mass., he died September 3, 1869 at Ogden, Utah.

**February 23**—Seventy-fifth birthday anniversary of Elder George F. Richards of the present Council of Twelve Apostles. He has served as president of the European and British mission (1916-19) and is now president of the Salt Lake Temple. He was born at Farmington, Utah, February 23, 1861, the son of Franklin D. Richards (mentioned in previous article) and Nanny Longstroth.—WENDELL J. ASHTON.



## NEWS OF THE CHURCH IN THE WORLD

**Leadership Week** at Brigham Young University in Provo, Utah, during which time instruction at the University is open to the public for courses in education and religion, was celebrated January 27-February 3. Special speakers included President J. Reuben Clark Jr. of the First Presidency; Elders Joseph Fielding Smith and Stephen L. Richards of the Council of Twelve Apostles; Dr. Adam S. Bennion, former Commissioner of Church Education; Elder Hugh B. Brown, former Granite stake president; Elder George D. Pyper, General Superintendent of the Sunday School, and Governor Henry H. Blood of Utah.

**New York Times** (January 26, 1936), rated by many as America's premier news-organ, published an account of the National Dinner of the Utah Club of New York in Hotel McAlpin January 25. Said the *Times*, in part: "Everything served at table, art and entertainers are all products of Utah. The programme, like the guests, was 100 per cent Utahian. By stipulation, Utah turkey and Utah celery appeared on the menu, all the items of which had originated from the State, including the candy (sweets) and the sugar. An exhibition of Utah art was on display in the foyer. The flowers were sent by the Salt Lake Chamber of Commerce. The entertainment programme, for which John Held Jr., the artist, acted as master of ceremonies, was presented by Utahian professional entertainers. Down to the speaker's gavel, of copper, State pride dictated the details. No alcoholic liquor was served, out of respect of the convictions of members of the Mormon Church who abstain from intoxicants." Among Latter-day Saints honoured at the gathering of 400 Utahans were Elders William H. King and Elbert D. Thomas of the United States Senate; Elder Marinier S. Eccles, who on February 1 was renamed Governor of the United States Federal Reserve by President Franklin D. Roosevelt; Elder Edgar S. Brossard of the

United States Tariff Commission, and Elder James H. Moyle, United States Commissioner of Customs. The Utah club is presided over by Dr. Leon L. Watters, president, and Mrs. Harry Nelson and Professor Roscoe A. Grover, vice-presidents.

**Hundreds** of tourists continue to visit Hill Cumorah in western New York State, viewing the spot where the Prophet Joseph Smith received the Book of Mormon plates from the Angel Moroni September 22, 1827, and learning the story of the restoration of the Gospel in this dispensation. During last summer approximately 50,000 visitors made the climb to Hill Cumorah monument, which was dedicated by President Heber J. Grant July 21 (*Star* August 8, 1935). According to President Don B. Colton of the Eastern States mission, "over a score of converts were made in this area during the last six months of 1935, and a new branch of the Mission was organized at Canadaigua, New York, 10 miles from the new monument." President Colton pointed out that the last convert made in that town was William W. Phelps, who was baptized in 1831.

**Distinguished** as a woman physician and early Mormon Pioneer, Dr. Ellis R. Shipp was recently honoured on her eighty-ninth birthday anniversary by daughters of the Utah Pioneers, in the Lion House in Salt Lake City. Born in Iowa January 20, 1847, she crossed the Plains and was educated in the home of President Brigham Young and Lucy Decker Young. She received her doctor's degree at Women's Medical College of Pennsylvania in 1878 and at the College's commencement last year was presented a medal for sixty years of distinguished service by President Sara Logan Wister Starr of the College. Other aged Latter-day Saints recently honoured at anniversaries are: Sister Tranquilla Ann Stevens Jordan, 90, of Fairview, Utah, who has 264 living descendants; Patriarch James P. (82) and Sister Maria R. Ericksen

Christensen (77) of Tremonton, Utah, who celebrated their sixtieth wedding anniversary January 17; Elder Willard Brigham Richards, who celebrated his ninetieth birthday anniversary January 25, and Sister Emily T. H. Lowder, who commemorated her ninety-fifth birthday anniversary at her Parowan, Utah home January 24. She was born in Worcester, England, emigrating to Utah when 15 years of age.

**MacMillan** Company, London and New York publishers, has accepted for publication a third book on Utah and Mormonism from the pen of Elder John Henry Evans, Salt Lake City author. The title of the new book, which will be off the press shortly, is *Charles Coulson Rich, Pioneer Builder of the West*. Born August 21, 1809, in Campbell county, Kentucky, Charles C. Rich was ordained an apostle by President Brigham Young February 12, 1849, and served as a member of

the Council of Twelve until his death November 17, 1883. In addition to enduring the persecutions of the saints in Missouri and Illinois, he was prominent as a pioneer in the West and as a Mormon missionary in Great Britain (1860-64). Other books of Elder Evans published by MacMillan are *The Story of Utah* and *Joseph Smith, An American Prophet*.

**Native** of England, Sister Mary Field Garner of Ogden, Utah recently celebrated her one hundredth birthday anniversary. Born in Stanley Hill, Herefordshire February 1, 1836, Sister Garner and her parents were among the first Mormon converts in Britain. They emigrated to Nauvoo, where they had almost daily association with the Prophet Joseph Smith. She was married to William Garner in 1856 and has 440 living descendants. Forty-two others have preceded her in death.

## OF CURRENT INTEREST

**Manuscripts** — Bible students await the publication shortly of writings contained on ancient manuscripts, said to be the epistles of Paul. The manuscripts are owned by Mr. A. Chester Beatty, wealthy Briton, who recently purchased some of them from an Egyptian dealer. Sir Frederic Kenyon, former Director and Principal Librarian of the British Museum, who is preparing the work, recently said: "In Mr. Beatty's collection were originally ten leaves of the Pauline manuscript. Later thirty more leaves were acquired by the University of Michigan. Now Mr. Beatty has acquired 36 more, making a total of 86 pages. One can calculate that when complete the manuscript consisted of 104 leaves. It contains all the epistles of Paul, except Timothy, Titus and Philemon. The epistle of the Hebrews is placed second in the whole collection, coming immediately after Romans. This is a novelty. There is no other manuscript with the epistles so placed." The manuscripts are said to be about a century older than the Codex Sinaiti-

cus, for which the British Museum paid £100,000 to the Soviet Government in 1933.

**Flight**—On June 1—five days after the *Queen Mary* sets out on her maiden voyage—another new chapter will be opened in trans-Atlantic travel, with the launching of Germany's new Zeppelin (the 129th), the *Hindenburg*. Accommodating fifty passengers with virtually all of the conveniences of an ocean liner, this craft has four Diesel engines (1,100 horse-power each) which will burn oil—the first airship engines to consume oil. Of duraluminium, lightest and strongest metal known, the frame will be enveloped with linen and cotton. It measures 807 feet in length, 135 feet in diameter; weighs 100 tons empty, 200 tons in service. Its top speed is 85 miles an hour; its cruising speed, 80 miles an hour. Some of the luxuries on this liner of the clouds are: dining room, promenade, 25 two-berth cabins, celluloid basins with hot and cold water, curtained ward-ropes, writing shelves and public rooms.

## FROM THE MISSION FIELD

**Arrivals**—Arriving on the s.s. *Manhattan* February 4, new elders were assigned to the following districts: Elder Reginald Hmsaker (Tremonton, Utah), Nottingham; Elder Kenneth M. Williams (Salt Lake City, Utah), London, and Elder Lewis W. Jones (Visalia, California) Welsh.

Sisters Laura Dimler and Gertrude Horlacher of Dublin branch arrived in London February 7, and were assigned, as missionaries, to do auxiliary supervising work throughout the Mission.

**Doings in the Districts: Leeds**—Bradford branch Bee-Hive Girls presented a bazaar and social in the branch hall Saturday evening, January 25. Booths displayed fancy goods made by Bee-Hive Girls, who also entertained with a concert, featuring a number by Daisy and Ivy Waite. Brother Herbert Walker and Sister Eliza Summerson were in charge.

Bradford branch Primary enrolment has increased during recent weeks to sixty children. Sister Gladys Kimberley and Elder Theron L. Labrum are in charge of the work.

Batley, Bradford, Clayton and Leeds branches competed in a district one-act play contest in Bradford branch hall Saturday, February 8, with *Soul Mates* presentation by Leeds branch winning first prize. Mr. Edward Wigglesworth received the award of £1 in behalf of his branch. Other numbers on the programme were contributed by the Mission M Men quartette, Brother G. Pitts and Miss Hilda Topham and Brother Herbert Walker. Prize money (each competing branch receiving 5s.) went toward building funds.

**Manchester**—At ceremonies in Manchester branch chapel Saturday, January 25, Winnie Taylor of Oldham was baptized by Elder Melvin M. Richards and confirmed by Elder Leland W. Thomas. Elder Philip J. Badgerspoke on "Confirmation"

and Elder Franklin W. Gunnell on "Baptism." At other ceremonies held recently in the chapel, the following entered the Church: Alfred Ellis Smith of Hyde, baptized by Elder Gunnell and confirmed by Elder Woodrow D. Marriott; Irene Brown of Rochdale, baptized by Elder Gunnell and confirmed by Supervising Elder Keith L. Freeman; Phyllis Marjorie Wiggins of Golden Hill, Stoke-on-Trent, baptized by Elder Gunnell and confirmed by Elder L. Dean Hickman; Joyce Mary Wiggins of Golden Hill, baptized by Elder Thomas and confirmed by President William Gregson, and Emily Twentymen of Bolton, baptized by Elder Thomas and confirmed by Elder Richards.

Hyde branch Birthday club sponsored a potato pie supper and social Saturday, January 25. Games and dancing contributed to an interesting evening.

Brother H. T. Pardoe lectured before Gorton Toc H club on "The Apostacy" Tuesday, January 14, and on "The Restoration" before the club the following week. Copies of the Book of Mormon have been placed at the club.

A potato pie supper and dance was enjoyed in Manchester branch hall Tuesday, February 4.

**Scottish**—Aberdeen branch Relief Society recently presented a Sale-of-Work and carnival in Corn Exchange hall. Booths displaying gifts, fruits and refreshments, needlework, crocheting, and knitting bordered the hall. The programme consisted of numbers by pupils of Allerdyce School of Dancing, novelty sketches by Miss Isabel Sutherland, Aberdeen's "Shirley Temple," and community singing and dancing. Sister Margaret Riach, Relief Society president, and her first counsellor, Sister Catherine Finlay, were in charge.

Glasgow branch Sunday services were dedicated to the memory of the late King George V. January 26. Elder Alexander McLachlan Jr.



conducted, and talks were given by Elders Albert Z. Richards and Carl B. Bradshaw and Brother John McKay.

**Newcastle**—Semi-annual conference of Skelton branch was held in the branch hall Sunday, January 26. Brother Sydney Featherstone of the Sunday School superintendency conducted the morning session, which included numbers by Kathleen Bennett, Audrey Trower, Joan Hambley, Billy Bennett, Molly Rudd, Sister Faith Rudd and Brother W. H. Hutchinson. Branch President Thomas Rudd was in charge of the evening service, which was a memorial for the late King George V. Brother Featherstone, President Rudd and Elder John Henderson spoke. Special musical numbers were rendered by Sisters Molly and Faith Rudd, Sisters K. A. Featherstone and Brothers Sidney Featherstone and Ron Arbon.

Sunderland Branch M Men recently drew up a constitution and elected the following officers: R. S. Wilkinson, president; R. Appleton, vice-president, and A. Burnham, secretary-treasurer. Preparations for sending a track and field team to Kidderminster conference are under way.

**Sheffield**—A farewell social was held in honour of Supervising Elder George E. Astle in Barnsley branch hall Monday evening, January 27. As a token of the respect of members and friends for him, a gift was presented to Elder Astle by Branch President Fred K. Birkhead.

**Irish**—Proceeds from an M Men social and "tea" in Belfast branch hall Monday, February 3, went toward a district Kidderminster conference transportation fund.

The affair was planned by Brother Joseph Ditty of the district presidency, Sister Lillian Ditty and Mr. Robert Dogherty, M Men president. A trio composed of Branch President Joseph Darling and Sisters Jean B. Cussans and Ruby Gillen rendered vocal number and Supervising Elder Keith M. McFarlane sang solos.

Cottage meetings are proving effective for proselyting in Irish district. Several of these meetings have been held in Dublin by Elders Victor L. Bingham and Francis W. Cox and in Belfast by Supervising Elder Keith M. McFarlane and Elder A. M. Scott.

A Primary social was held in Belfast branch hall Saturday, February 1, children and their mothers joining in games. After refreshments were served, Sister Jean B. Cussans was presented with a gift by the children.

**Welsh**—Members of Pontlanraith branch held a social and chicken dinner banquet in honour of Supervising Elder

Joshua Rallison, who leaves shortly for his home in America, at the home of Brother and Sister Edwin Dance Saturday, February 1. The dinner was prepared by Sisters Gertrude D. Dance and Nora Dance. The programme comprised games, songs and humorous stories.

**Nottingham**—A district Sunday School convention was held in Hucknall Public hall Sunday, January 26, with two hundred persons in attendance at the evening meeting. The sessions were presided over by District President Samuel Pears and his counsellors, Brothers Joseph Orton Jr. and J. T. Wright. Regular classes were held in the morning and in the evening an

### Belfast Proselyting

A NEW opening for preaching the Gospel in Ireland has come to travelling elders and members of Belfast branch. Supervising Elder Keith M. McFarlane spoke on the "Apostacy" and Branch President Joseph Darling on "Unity Among Religious Denominations" before Belfast Protestant Society Monday, February 3.

Elder Austin M. Scott acted as chaplain at the services and Sister Jean B. Cussans was pianist.

Tentative arrangements were made for future talks on Mormonism at the Society.

illustrated talk on Sunday School work was given by Elder Gilbert R. Langton of the Mission Sunday School board. Elder Bertram T. Willis, Mission superintendent, also spoke and musical numbers were rendered by the Mission M Men quartette. Twenty-five members of district Sunday Schools participated in a special demonstration composed by President Pears. The evening services were conducted by Brother Joseph Orton Jr., district Sunday School supervisor. Elder Joseph H. Stout, Mission Sunday School

secretary from London, was in attendance.

**Personals**—A farewell social was held Monday, February 3, by members of the Derby branch in honour of Sister Queenie G. Wathall, prior to her leaving to make her home near Goring, Reading, following her marriage to Mr. Stanley Burch of Nethersage, Suffolk. Sister Wathall, for many years branch Y.W.M.I.A. president, was presented with a hall set and pair of beautiful candle sticks.

### A PRAYER FOR A NEW CHAPEL

FATHER, God of every land,  
Bless Thou each rough, toiling  
hand  
That to build this sacred place  
Thought no labour mean or base.

Bless the overflowing heart  
That bestowed a generous part  
Of his meagre, scanty share  
To build this hallowed house of  
prayer.

Bless this building, may it grow  
More sacred as the seasons flow ;  
May feet that on its floors have  
trod  
Go beating quiet paths to God.

Bless the strains of reverent praise  
That in this house we meekly raise ;  
May the organ's solemn roll  
Ennoble and exalt the soul.

May the simple Truth be dear  
To every heart that worships here ;  
May one broad faith all dogmas  
span—

The love of God and love of man.

Remain Thou ever near the side  
Of those who called upon to guide  
Thy children in the path of right,  
Need, most of all, Thy holy light.

Bless the wicked and the proud ;  
May their hearts be touched and  
bowed :

Within these precincts may they  
find

Harmonious union with Thy mind.

Father, God of every land,  
May we, Thy children, understand,  
By Thy heart-awakening grace,  
Thy purpose in this holy place.

—ELDER A. LESLIE DERBYSHIRE.

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